



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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## Democratic Action Studied at Quetico

Elected chiefs and councillors of Indian bands will assemble at the Quetico Conference and Training Centre May 8 to 13, to study skills and knowledges for community development.

The four-day course is part of a program to help the Canadian Indian become self-determining by organizing administrative communities within their natural, traditional band organization.

Bands are being encouraged to dispense with the hereditary method of selecting their chiefs and councillors in favour of democratic elections. The elected leaders then assume functions comparable to the mayor and council of a municipality.

Delegates to the course will come from bands at the following agencies: Sioux Lookout,

Nakina, Port Arthur, Kenora and Fort Frances. As well as the Indian delegates the agency superintendents from the Indian Affairs branch will participate.

Studies will include meeting procedures, duties of officers, committee functions, and the relationship of the band council to the members of the Indian band.

Special attention will be given to election procedures, roads, education, welfare, housing, health and recreation.

The course will be organized so that the practice sessions will

simulate as closely as possible the problems delegates will face in their reserve communities.

Course co-ordinator will be H. E. Thomas, community programmes branch, Fort William. John Melling, director of the Indian-Eskimo Association of Canada, Ottawa, and Henry Longstaffe of Toronto office of the community programmes branch will provide specialist services.

Other leadership will come from Indian Affairs branch officials: F. A. Matters and Miss Jane Bartlett, North Bay; Rene Aquin, Sault Ste. Marie; Gordon Cooper, Fort Frances; W. G. Gowan, Nakina; Eric Law, Kenora; Stuart Martin, Sioux Lookout; Fredrick Foss, Port Arthur, and James Atkinson, Fort William.

The course is sponsored by the community programmes branch of the department of education and the Quetico Conference and Training Centre in co-operation with the Indian Affairs branch of the department of citizenship and immigration.

## Isaac Beaulieu To Represent Canada At U.S. Indian Meet

Ottawa — Isaac Beaulieu, of Sandy Bay I.R., Man., will represent Canadian Indians at a workshop on Indian Affairs to be held at Boulder University, Colorado, June 25-29.

Mr. Beaulieu, a graduate student at the University of Ottawa, was recommended as a Canadian delegate by Jean Lagassé, of the Manitoba provincial government's Indian and Metis Affairs office.

The Boulder University workshop follows immediately the University of Chicago conference to be held June 13-20, which is organized by Sol Tax for the purpose of adopting a charter for all American Indians.

Some 500 delegates are expected in Chicago from all Indian tribes in Canada and the United States; as many more are expected to register: Indian experts, anthropologists, missionaries, lawyers and government administrators.

## 230,000 Indians in 1970

Walpole Island, Ont.—Citizenship Minister Fairclough said last month Canada's Indian population will increase from 185,000 to 230,000 within the next 10 years.

She told a Rotary Club dinner meeting at this Lake St. Clair reservation that by 1971 the Indian population will be greater than when Jacques Cartier first stepped ashore at Gaspé in 1535. It was about 200,000 at that time.

Mrs. Fairclough, speaking at an Indian citizenship night ceremony, said Canada's Indian population is not declining. It was increasing rapidly and the Indian had become the fastest-growing ethnic group in Canada.

She added that this growth must be matched by opportunities to provide Indians with suitable living standards.

"Education, or the lack of it, is the real nub of our Indian problem," Mrs. Fairclough said.

## Sharp Rise In U.S. Indian Population

The Indian population of the United States has risen sharply according to the report of the Census Bureau which shows a 46 per cent increase among Indians in the past ten years.

According to the 1960 census, Indians numbered 523,591 compared to 357,499 in 1950. There are Indian reservations or communities in 31 of the States.

adding that the government was making a major effort to provide Indians with educational opportunities.

Winnipeg's Indian and Metis Friendship Centre April 15 celebrated its second anniversary. Attending the celebration were, back row, left to right: J. J. Cusson, Stanley McKay, Rev. J. Harvey, George Barker, Father D. Ruest and Dr. L. A. Glinz; front row, Mrs. Stanley McKay, James Elk and Mrs. Ernest Guilbault.

(Winnipeg Free Press.)





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## Aiding Indians

The Canadian Eskimo and Indian are very much worth the attention of every citizen. Rev. Andre Renaud, O.M.I., director-general of the Indian and Eskimo Welfare Commission of the Oblate Fathers in Canada, said April 6.

One of several distinguished educators here for the 51st annual meeting of the French-Canadian Education Association, Father Renaud has served Canada's Indian mission field since 1947.

"The wider awareness of the plight of the Indian and Eskimo is all that is needed for their complete integration into the economy of the country," he said, "once we get that, we have the problem well in hand."

He said governments are dependent on the interest shown in the problem. Many of the young people among Indian and Eskimo groups are taking advanced education and more are being urged to do so.

"The big problem we face in caring for the Indian and Eskimo is building pride in their own ancestry and traditions, especially when life is government-supported for them," the priest educator said. "As long as all the decisions are made from Ottawa, they will never gain their full measure of self-reliance and independence so necessary to fit them into our national life."

While modern housing is making inroads into the life of the Indian and Eskimo, at least half of them still are subsisting under sub-standard conditions, he concluded.

## Vicar Provincial Named for B.C.

Ottawa — Very Rev. Gerald Kelly, O.M.I., principal of Lejac I.R.S., B.C., has been appointed Vicar Provincial for the Oblates of British Columbia, effective July 1.

He will represent the Provincial, Very Rev. L. K. Poupore, for 87 Oblate Fathers and 28 lay Brothers in the province; among the institutions under his jurisdiction are 8 residential schools and 80 Indian missions.

Father Kelly has had 18 years of service with the B.C. Indians; he has a B.A. and a B.Ed. degree.

# Jesuit Missions in Paraguay Were Christian's Commune Government

In "The Oregon Jesuit,"  
by William James Riley, S.J.

Into the heart of South American jungles, nomadic natives fled from the slavery of the Spanish labor camps, the "encomiendas." Once populous tribes were reduced by massacre and slavery ninety per cent of their former numbers. Too ignorant to unite, they wandered in scattered groups along the Parana and Uruguay Rivers or through the maze of "herba" forests, the easy prey of half-breed Mamelucos and greedy conquistadors.

## Frightened Savages

Such was the state of the Guarani tribe when Jesuit missionaries arrived in Paraguay in the spring of 1609. The task was not only one of conversion but also one of preservation from extinction. The frightened natives hid like cornered animals in the jungle darkness — yet, not so frightened that they would hesitate to butcher any strangers that approached them. And so, for their entire lives, the Jesuit missionaries labored with the sword of martyrdom hanging precariously over their heads.

Often with nothing but a flute, a breviary, and a crucifix, the black-robed padres trekked their way into the unknown wilderness and stopped for rest beside quiet streams while hostile eyes looked on cautiously from the darkness. Soon the melody of hymns to Mary echoed through the air, and slowly and cautiously the childlike Guarani put down their spears and gathered round their new shepherds.

## Defense of Natives

The first project of the Jesuits was to defend the natives. The sound of falling trees and joyful singing made the forest become alive for the first time. Like unbroken horses, nervous to take the bit into their mouths, many of the natives balked at the new way of life and disappeared back into the darkness. However, the threat of Mamelucos and the security of the missions (called Reductions from the Spanish word) made them overcome their fears and crowd to the new establishments. Permission was granted by the king to arm the natives, and bands of militia were trained by the fathers to guard the newly-built community.

Dreams of philosophers and statesmen have filled many books and many empty hours full of the plans for a "Eutopia" or a "Republic," but never once was such a plan attempted on a practical basis until the Jesuits began the Paraguay Reductions.

## Isolation Necessary

Isolation was a prerequisite to guarantee a healthy birth to the new Society. And so, by permission of the king, all white men were forbidden to visit the Reductions without special consent of the Jesuits. In the pure atmosphere of native simplicity, the

priests began their lessons that all men were created to praise, revere and serve God. With wide eyes, the Guarani listened, and with childlike zeal, they practiced the teachings of Christ. Every morning the village assembled for Mass, and after Mass a procession was led from the church to the fields while the natives sang hymns and followed the statue of St. Isidore carried high on the brown shoulders of smiling youths.

Sometimes the natives were puzzled when they had to go to the Spanish settlements to trade or export their goods. When they returned, the Jesuit priests had to explain why the white men did not practice the Christian life as practiced by the natives. In spite of the white man's example, however, they lived their religion as taught by the fathers. When the Archbishop of Buenos Aires wrote back to Spain of his visitation to the Reductions, he reported that in an entire year, not one mortal sin was committed.

From once nomadic barbarians living from day to day without

reason or purpose, the Indians were slowly (even after 150 years, when the Jesuits were expelled, the natives were still learning the new way of life), ever slowly becoming a Catholic society founded on the dignity of man as child of God. Sculptors carved their native art on chapel walls and church columns whose ruins still draw the awe and admiration of tourists. Printers edited spiritual books and dictionaries from their presses in the heart of jungles, and musicians played on imported violins the latest works from Italian composers.

Plato, who knew that he would never see his Republic, wrote near the close of his book:

"And so if ever in the infinity of time, past or future, or even today, in some foreign land far beyond our horizon, men of the highest gifts, for the love of truth, are constrained to take charge of a commonwealth, we are ready to maintain that then and there the Republic we have described has been realized."

But today the Reductions are in ruins, and the descendants of their former inhabitants walk amid the rubble, recalling stories handed down by their parents and think of the days that used to be.

# STRANGE BUT TRUE

## Little-Known Facts for Catholics

By M. J. MURRAY

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Into Separate Schools?

# Alberta Pondering School Integration

Edmonton — The Alberta Teachers' Association has asked the provincial government to study the possibility of integrating into the Alberta school system more than 7,000 children now attending their own schools in Hutterite colonies and on Indian reserves.

The request by the organization representing 12,000 teachers was prompted by recommendations of the Cameron commission on education in Alberta.

The commission, headed by Senator Donald Cameron, said a study should be made to determine whether integration of Indian students is desirable. If it is, non-Indian children should be educated in the heritage of the Indians to smooth the integration process.

Alberta's Indians, through a brief presented to the Cameron commission, have indicated their willingness to be integrated into Alberta schools.

Indian residential schools, built and operated by grants of the federal government, number 47. These schools, run by Churches and situated on or near Alberta's 50 Indian reserves, provide instruction for 5,850 children.

The curriculum in Indian residential schools is the same as that used in Alberta's public schools.

Not all Indian residential schools provide instruction up to grade XII and almost 1,000 Indian children are attending school with non-Indian pupils to obtain their high school education.

## The Blackfoot Treaty

(Treaty No. 7)

A cairn has been erected at the Blackfoot Crossing on the Bow River in commemoration of the historic signing of Treaty Seven in 1877.

Blackfoot Crossing had always been a popular spot with the Indians, and the Mounted Police, who had been given the task of preparing the natives for the meeting, decided the restful atmosphere of the quiet valley would be an excellent place for the treaty talks.

When the Indians gathered at Blackfoot Crossing in the fall of 1877, it was one of the largest groups of Indians ever formed at one spot on the Canadian Plains. It was estimated that the Indians had no fewer than 15,000 horses and ponies with them, and teepees lined the river for miles.

The treaty, which was signed by all tribes in the area, surrendered their tribal lands to the Government of Canada, and set aside suitable reserves for each tribe, as well as agreeing to treaty payments, food allowances and such.

(Historic Sites of Alberta.)

Teachers for the Indian residential schools are hired by the federal government.

• No reference is made in this report to the right of Catholic Indians to be educated in Catholic schools.

May we suggest that in the event of integration Catholic Indian day and residential schools will be classified as separate schools so as to enjoy the religious education they are rightfully entitled to.—Editor.

## Guatemalan Indians Help Missioner Build New Church In El Salvador

Ixtahuacan, Guatemala (NC)—All morning long the Indians trekked into the small mission here to say goodbye to their pastor.

Hundreds of stoic-faced men, weeping women and noisy, laughing children gathered in the mission yard to bid farewell to Father J. Richard Ham, M.M., of Chicago, who was leaving to open a new mission territory in Santa Ana in the neighboring country of El Salvador.

From their remote villages in the rugged Cuchumatanes Mountains they came, each bringing a small gift. In typical Indian fashion they filed by the priest to wish him luck and to press small coins of gratitude into his hands.

"This is for your trip, padre," an old woman whispered to him. "This is to help build your new church," said another. "For the Virgin Mary," smiled a young girl, presenting the missionary with a new penny.

It was obvious to all who witnessed the ritual that the Chicago Maryknoller was deeply moved by the generosity of his poor but proud parishioners. For the most part they gave pennies, some nickels, a few dimes and one or two quarters. The total amounted to \$10.02.

One old farmer summed up the feelings of the parishioners when he said to the priest: "Padre Ricardo, we know how those people in that new place will want a church, so we'd like to help them as you've helped us — to have a 'casa de Dios' of their own."

In thanking the parishioners for their thoughtfulness, Father Ham told them: "I'm sure the Catholics of Santa Ana will be just like the Catholics of Ixtahuacan — the greatest."

**Deadline for June issue is June 5. Correspondents please comply.**



Bishop Victor J. Reed of Oklahoma City-Tulsa is congratulated by Caddo Indian women after becoming the first white man ever to be "adopted" into the tribe. Bishop Reed, in receiving the Indian head-dress, was given the name of Ha-dos Ha-Ka-Yu (White Dove), denoting his spiritual mission of dispensing the Holy Spirit. More than 1,000 Indians witnessed the ceremony at St. Patrick's Indian Mission at Anadarko, Okla., the Indian Capital of the world. (NC Photos)

## Book Review

# Eskimo Sculpture

by Chris Vickers, Winnipeg Free Press

The spread of western civilization into the remotest areas of the earth is responsible for the gradual disappearance of the so called "primitive" ways of life. In this conquest something is always saved, some fragment of the primitive culture becomes a part of our own. The current interest in Eskimo sculpture illustrates this. A primitive art that dates back to at least 700 B.C. has not only gained an important place in the history of art, but is accepted as a significant Canadian contribution to art in our own time. The skills and conceptions may still be primitive, but they have been modified by Western thinking. Compare the dressed Eskimo sculpture out of the Canadian north today, with nudes of the earlier Okvik or Dorset cultures, and you will discover this western influence.

The true story of the Eskimo and their culture lies buried in scientific reports that are not available to the average reader. Much of the authoritative work came out of Denmark, the balance from Smithsonian Institution and the National Museum of Canada. The published work of the American archaeologists, Henry B. Collins and W. J. Hoffman, is fine for the scholar but of little use for the curious, untrained reader. It is for this reason that I welcome *Eskimo Sculpture* by Jorgen Meldgaard, a Danish authority. The little volume is published in an English transla-

tion by Methuen in London and distributed in Canada by Ryerson Press, Toronto.

The volume serves a double purpose. First it outlines all that is known about the Eskimo and their culture; it discusses Eskimo art, and covers Eskimo sculpture from the earliest known prehistoric examples down to the sculpture that comes out of Canada's northland today. The reader will not find this portion of the book heavy reading. In five short chapters, confined to 39 pages, the whole story is told. The second part of the book has equal importance. Nearly 80 illustrations drive home the points made by the author, and reveal to the reader the excellence of Eskimo sculpture.

Mr. Meldgaard says: "The Canadian sculptors are exceptional in that they did not appear until the arrival of the traders and missionaries about 30-40 years ago. Thriving on encouragement and praise from authorities and institutions, they have flourished and reached their very high standards all within the last 12-15 years. Today their output is extremely large, but it is rare to see two works which are identical and the artistic standard is frequently very high indeed." This book may have a European origin but its subject is very much Canadian. It is a valuable addition to current knowledge of the Eskimo and their art.



PAULINE JOHNSON

# Her Last Request — Don't Mourn for Me

by Nancy Cleaver

"I don't want even my best friends to mourn for me. If now and then the people of Canada read some line of my work which brings home to them the love I have for this great country of mine, then they'll remember that I shared what was given to me . . ."

Pauline Johnson, the Indian poet, spoke these brave words as she faced death without fear in a Vancouver hospital. When she died in March 1913, tributes from friends all over the world poured in. Her fellow countrymen, both red and white, lined the streets to watch the funeral procession pass.

We have seen where her ashes were laid in beautiful Stanley Park, where the sound of the sea mingles with the whisper of the breeze in the great pines overhead. We have also visited Chiefswood, the spacious rough-cast home where she was born on March 10, a hundred years ago, on the banks of the Grand River in Southern Ontario.

## Spacious Home

There the head chief of the Six Nations, who had married an English woman Emily Howell, made a spacious home for his wife. Four children were born to them, two sons and two daughters. On March 10 in 1861 Emily Pauline, the second daughter arrived. Little did her parents guess that a century later, the Postmaster General of Canada, William Hamilton, would issue a new five-cent stamp to commemorate the birth of Pauline Johnson, the Indian poet who made a unique contribution to Canadian letters, and at the same time honor the First Canadians.

In later life, to show her identification with her own people, Pauline Johnson adopted her father's grandfather's name "Tekahionwake" meaning "double wampum" — wampum being a string of small carved shells, often used by Indians as money in their barter of goods.

When Pauline was just a little girl, her mother, who was related to the American writer William Dean Howells, encouraged her to write verses. While she was still quite young a number of her poems appeared in various United States publications such as Goldwin Smith's paper "The Week" and in Toronto magazines. Most of her writing was in poetry and "Flint and Feather," the volume of all her poems, continues to be a favorite. (Musson Book Co.)

A large number of her poems reflect her love of the outdoors. Shadow River, Erie Waters, Brandon, Harvest Time,

Low Tide at St. Andrews, The Train Dogs, Golden of the Selkirks, are all descriptive of authentic Canadian nature scenes.

She was a great admirer of trees and in its section Miscellaneous Poems are ones on The Firs, The Maple, Aspens, and The Giant Oak.

## Wealth of Stories

The Indians possess a wealth of stories which one generation has passed on to the next by word of mouth and two of her finest poems relate legends, the first associated with the name of Qu'Appelle Valley and the second "The Pilot of the Plains."

For almost 20 years Pauline Johnson recitals were very popular. She travelled from East to West both in Canada and the United States, appearing before her audiences in her own native dress.

It is easy to imagine what a vivid impression she made on those who heard her in England. She was a beautiful woman and a very striking one in her Indian costume, a scarlet cloak thrown over her shoulders, a necklace of bears' claws, brooches made by Mohawk silversmiths and a belt of wampum or small shells.

In her later years Pauline Johnson became good friends with an old chief, Joe Capilano, whom she had met in England. From him she heard stories of the Western Coast Indians and she recorded them in prose in "Legends of Vancouver" (McClelland and Stewart, Publishers).

It was from her father, with his Iroquois blood, that she inherited a feeling for dramatic scenes. In the stirring monologues, "A Cry from an Indian Wife", she voices her sense of resentment for the treatment her people had received. Proud of her Indian ancestry, she came to have a Canadian patriotism second to none.



This portrait of Pauline Johnson — Tekahionwake to her people — hangs in the Six Nations Council House in Oshweken. It was painted by Alice B. Pilant.

Indians in School

# Study Started On Integration

Winnipeg — The National Home and School Federation of Canada has started on the first phase of a program to deal with the problem of intergrating Indian children into Canadian school systems.

Jean H. Lagassé, chairman of the committee of the National Home and School Federation, says letters have been circulated as the first step in the program.

The letters, which bear questions about the degree of Indian integration, were sent to officials of school systems throughout Canada.

When the answers have been received the results will be tabulated.

When the findings have been

studied, the National Home and School Federation will present a resolution to the federal government.

"We are an influential body of citizens representing more than 300,000 people and I feel, once we have passed this resolution at our national convention, we will be heard," said Mr. Lagassé.

The Home and School Federation wants to know what facilities are available for Indians across Canada. At the moment they are mostly concerned with Indians who live near cities or towns.

Reports are starting to trickle in, but all the replies aren't expected until June.

Regarding special training for teachers of Indians, Mr. Lagassé said last year was the first time Manitoba had such classes and they only lasted for six weeks during the summer.

"Teachers who are instructing children in a secondary language such as English (for the Indian children) must be far more competent than the ordinary teacher."

Mr. Lagassé hopes the entire project will be finished within two years.

## To Mark Regina's Diocesan Jubilee

Lebret, Sask. — On Sunday, May 28, all the Catholic Indians of the archdiocese of Regina will gather at the Qu'Appelle Indian Residential School to attend a Pontifical High Mass celebrated by the Most Rev. M. C. O'Neil, archbishop of Regina, to mark the golden jubilee of the archdiocese.

At the Mass, to be celebrated at 11 a.m., missionaries will preach in the three native tongues of the province — Cree, Saulteux and Sioux — as well as in English.

In the afternoon, Father Moore will bring the celebrated statue of Fatima, now touring the arch-

diocese, to the school for a procession and devotions.

Several thousand Catholic Indians live within the jurisdiction of the archbishop of Regina; they live in the Qu'Appelle Valley reserves (Pasqua, Muscowpitung, Piapot and Sioux), the File Hills, and Touchwood Hills (Lestock) agencies; St. Philip's (Kamsack) agency and the Crooked Lake agency (Marieval).

Southern Saskatchewan received the Faith from Oblate missionaries over a hundred years ago; most notable among them was the late Rev. Joseph Hugonard, O.M.I., founder of the Qu'Appelle residential school here.



# Disagree on Bill of Rights

## Opposing Views on Indian Act

Vancouver — A north Vancouver magistrate has taken the opposite view to ruling earlier in Lillooet in rejecting an argument that the Canadian Bill of Rights overrides sections of the federal Indian Act dealing with liquor regulations.

Magistrate A. E. Pool made the ruling in finding Harvey Gonzales, 38, of the Mission reserve, guilty of possession of beer off the reserve contrary to section 94 of the Indian Act. Gonzales was fined \$10 for the offence which occurred last March 16.

Magistrate Pool's finding was opposite to that made in a similar case last month by Magistrate E. E. Angman of Lillooet in which magistrate Angman dismissed a charge of possession of liquor off the reserve on grounds the section contravened the Bill of Rights.

Attorney-General Bonner has directed his department to appeal Magistrate Angman's decision in order to get a high court ruling on the matter.

Lawyer Tom Hurley, counsel for Gonzales, argued that section 94 is contrary to the Bill of Rights, because it discriminates against Indians. He quoted the Bill of Rights' assertion that "equal rights must be enjoyed by all the citizens" of Canada.

### Benefits Indians

Magistrate Pool said discrimination may exist, but it may not be adverse. In the section under dispute, it was for the benefit of Indians.

"The Canadian Bill of Rights seems to be popularly thought of as ensuring in the widest terms that there can be no discrimination in any regard between races, colors, religions or sexes," the magistrate's ruling read.

"That is a far too sweeping thought to be practical — and the act (Bill of Rights) does not do this. Discrimination is not necessarily adverse; it implies nothing more than observation of a difference and can be equally favorable or unfavorable in its effect."

## Native Brotherhood At Stony Mountain

The inmates of the federal penitentiary at Stony Mountain, Man., are organized in a Native Brotherhood whose purpose is to work to their own rehabilitation.

Clergymen of various denominations assist them in their efforts and co-operate with the rehabilitation officials in securing employment for them upon release.

This native group is believed to be the only one of its nature in any Canadian gaol or penitentiary.

"There can be no dispute that there is discrimination in the case of Indians. Under the British North America Act, which is the very foundation of our constitution, they have a special status — a distinction is recognized — and the power to legislate in respect of them is reserved exclusively to the Parliament of Canada."



Above painting of the Madonna and Child is by native artist Sam Wynyard, for the Indian mission church at Arlee, Montana.

The Sacred Heart of Jesus (left), pictured as an Indian chief, by the same artist, also in the Arlee church. (Both photos courtesy Oregon Jesuit)

## Indian Legend of the Bird Who Devoured Men

In "The Oregon Jesuit,"  
by Rev. Wilfrid P.  
Schoenberg, S.J.

Just a little over a century ago, there was a vast and mysterious cliff of a pale red color at the upper end of the present city of Alton, Ill. High on this cliff, 60 feet above its base and about 15 feet below the top, was a weather-beaten, bullet-defaced painting which had been placed there by Indians countless centuries before. Fr. Marquette, S.J., saw the painting there in 1673 on his historic journey down the Mississippi, and he described it in his journal as presenting a pair of monsters as large as calves in red, black and green paint.

### DeSmet Gathers Traditions

Fr. Peter DeSmet, S.J., the great missionary of the 19th century, also saw the painting before it was demolished by stone masons in 1866 and 1867. Greatly impressed by the awesome and terrible images, he tried with the help of his Indian friends to piece together their history and meaning. Though what he was able to gather was largely legendary, he has left for us the most complete extant account of the "Piasa," the bird which devoured men. This appeared in his letter to his Provincial, written on Jan. 10, 1847:

### A Wide-Spread Story

"Here is a very singular tradition, which I have from the head chief of the nation. It is current among all the tribes of the Illini, or of the States of Illinois, Indiana, and Ohio. In ascending the Mississippi, above St. Louis, between Alton and the mouth of the Illinois River, the traveler observes, between 2 high hills, a narrow passage where a small stream enters the river. This stream is called the Piasa, which means in Indian language 'the bird that devours men.'"

"At this place appears, on a smooth perpendicular rock, the figure of an enormous bird with

outspread wings chiseled in the rock higher than a man can reach. The bird that this figure represents and whose name is borne by the little stream has been called the Piasa by the Indians. They say that several thousand moons before the arrival of the whites, when the great mammoth of mastodon, which Nanaboojoo or Nana-bush destroyed and whose bones are still found, was feeding on the grass of the immense green prairies, there was a bird of such monstrous bigness that he would carry off an elk in his claws without trouble. This bird, having tasted human flesh one day, would thereafter touch no other meat; his cunning was not less than his might; he would swoop suddenly upon an Indian, carry him away to one of the caverns of the rock and devour him. Hundreds of warriors had endeavored to destroy him but without success. For several years, entire villages were almost devastated, and terror spread among all the tribes of the Illini.

### The Saviour Prays

"At last, Outaga, a war chief whose fame extended beyond the great lakes, went apart from his tribe, fasted for the space of a moon in solitude, and prayed the Great Spirit, the Master of Life, to deliver his children from the claws of the Piasa. The last night of his fast, the Great Spirit appeared to him in a dream and told him to choose 20 warriors, each armed with a bow and a poisoned arrow, and to conceal them in a designated spot. A single warrior would show himself openly to serve as a victim to the Piasa. All the others should let fly their arrows at the bird as he descended upon his prey.

"On waking the chief thanked the Great Spirit and returned to tell his dream to the tribe. The warriors were chosen without delay, armed and set in ambush. Outaga offered himself as the victim; he was ready to die for his nation. Climbing upon an eminence, he saw the Piasa perched on the rock. He stood erect, planted his feet firmly on the ground and laid his right hand on his heart, which did not flutter, and struck up with a steady voice the death song of a warrior. At once, the Piasa soared aloft and darted like lightning upon the chief. Every arrow buried itself to the feather in his body. The Piasa uttered a wild and frightful cry and fell dying at Outaga's feet. Neither the arrows nor the bird's claws had touched the warrior. The Master of Life, to reward his generous devotion, had suspended an invisible buckler above his head. It is in memory of this event that the image of Piasa was chiseled into the rock."

## Where Did The Micmac Live?

The Micmac were an important Algonkian-speaking Indian band or bands who occupied, when the white man arrived, most of Nova Scotia, northern New Brunswick and Prince Edward Island. The Micmac became early allies of the French and were correspondingly unfriendly to the British. After the cession of Acadia to Britain the hostility of the Micmac continued and it was not until 1779 that the last warfare between them and the British ceased. In the 18th century a number of Micmac were taken to Newfoundland by both the French and the English, whom they aided in the extermination of the aboriginal Beothuk.

(Encyclopedia CANADIANA.)



## ***The Canadian Bill of Rights***

# **AN ACT FOR THE RECOGNITION AND PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS**

For some years the possibility of a Canadian Bill of Rights has been a subject of interest not only to Parliament but to Canadians in general. The first draft of a Bill of Rights, C-60, was introduced to the House of Commons by the Prime Minister, Right Hon. John G. Diefenbaker, on September 5, 1958. There was some discussion in the House on this occasion and the Bill subsequently received considerable publicity in the press and by radio and television.

Many groups and organizations studied it and some of them made representations concerning it, to the Prime Minister. On July 18, 1959, the Prime Minister announced that with the consent of Parliament, further consideration of the Bill would be deferred until the next session when a parliamentary committee would be set up to study it.

On June 27, 1960, Bill C-79, a revision of Bill C-60, was introduced to the House of Commons and on July 7, the Special Committee on Human Rights and Fundamental Freedoms was set up to consider it. This Committee heard representations from organizations and individuals, and made certain recommendations

for revisions. Finally, after much discussion in both Houses of Parliament the Canadian Bill of Rights was passed in the Commons on August 4, 1960, and in the Senate the following day.

The Bill is reproduced here for the interest and information of *Indian Record* readers. Some groups may want to make a study of it in order to gain a better understanding of its meaning and significance. As an aid to their discussions, references are given following the text of the Act, to the Debates of the House of Commons and Senate dealing with the Bill, and to the proceedings of the Special Committee of Parliament that studied it.

### **Text of the Bill of Rights**

#### *Preamble*

The Parliament of Canada, affirming that the Canadian Nation is founded upon principles that acknowledge the supremacy of God, the dignity and worth of the human person and the position of the family in a society of free men and free institutions;

Affirming also that men and institutions remain free only when freedom is founded upon respect for moral and spiritual values and the rule of law;

And being desirous of enshrining these principles and the human rights and fundamental freedoms derived from them, in a Bill of Rights which shall reflect the respect of Parliament for its constitutional authority and which shall ensure the protection of these rights and freedoms in Canada;

Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

#### *Part I: Bill of Rights*

1. It is hereby recognized and declared that in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, colour, religion or sex, the following human rights and fundamental freedoms, namely,

- (a) the right of the individual to life, liberty, security of the person and enjoyment of property, and the right not to be deprived thereof except by due process of law;
- (b) the right of the individual to equality before the law and the protection of the law;
- (c) freedom of religion;
- (d) freedom of speech;
- (e) freedom of assembly and association; and
- (f) freedom of the press.

2. Every law of Canada shall, unless it is expressly declared by an Act of the Parliament of Canada that it shall operate notwithstanding the *Canadian Bill of Rights*, be so construed and applied as not to abrogate, abridge or infringe or to authorize the abrogation, abridgement or infringement of any of the rights or freedoms herein recognized and declared, and in particular, no law of Canada shall be construed or applied so as to

- (a) authorize or effect the arbitrary detention, imprisonment or exile of any person;
- (b) impose or authorize the imposition of cruel and unusual treatment or punishment;
- (c) deprive a person who has been arrested or detained
  - (i) of the right to be informed promptly of the reason for his arrest or detention,

- (ii) of the right to retain and instruct counsel without delay, or

- (iii) of the remedy by way of *habeas corpus* for the determination of the validity of his detention and for his release if the detention is not lawful;

- (d) authorize a court, tribunal, commission, board or other authority to compel a person to give evidence if he is denied counsel, protection against self incrimination or other constitutional safeguards;

- (e) deprive a person of the right to a fair hearing in accordance with the principles of fundamental justice for the determination of his rights and obligations;

- (f) deprive a person charged with a criminal offence of the right to be presumed innocent until proved guilty according to law in a fair and public hearing by an independent and impartial tribunal, or of the right to reasonable bail without just cause; or

- (g) deprive a person of the right to the assistance of an interpreter in any proceedings in which he is involved or in which he is a party or a witness, before a court, commission, board or other tribunal, if he does not understand or speak the language in which such proceedings are conducted.

3. The Minister of Justice shall, in accordance with such regulations as may be prescribed by the Governor in Council, examine every proposed regulation submitted in draft form to the Clerk of the Privy Council pursuant to the *Regulations Act* and every Bill introduced in or presented to the House of Commons, in order to ascertain whether any of the provisions thereof are inconsistent with the purposes and provisions of this Part and he shall report any such inconsistency to the House of Commons at the first convenient opportunity.

4. The provisions of this Part shall be known as the *Canadian Bill of Rights*.

#### *Part II: Concerning War, Invasion or Insurrection*

5. (1) Nothing in Part I shall be construed to abrogate or abridge any human right or fundamental freedom not enumerated therein that may have existed in Canada at the commencement of this Act.

(2) The expression "law of Canada" in Part I means an Act of the Parliament of Canada enacted before or after the coming into force of this Act, any order, rule or regulation thereunder, and any law in force in Canada or in any part of Canada at the commencement of this Act that is subject to be repealed, abolished or altered by the Parliament of Canada.

(3) The provisions of Part I shall be construed as extending only to matters coming within the legislative authority of the Parliament of Canada.

6. Section 6 of the *War Measures Act*\* is repealed and the following substituted therefor:

6. (1) Sections 3, 4 and 5 shall come into force only upon the issue of a proclamation of the Governor in Council declaring that war, invasion or insurrection, real or apprehended, exists.

(2) A proclamation declaring that war, invasion or insurrection, real or apprehended, exists shall be laid before Parliament forthwith after its issue, or, if Parliament is then not sitting, within the first fifteen days next thereafter that Parliament is sitting.

(3) Where a proclamation has been laid before Parliament pursuant to subsection (2), a notice of motion in either House signed by ten members thereof and made in accordance with the rules of that House within ten days of the day the proclamation was laid before Parliament, praying that the proclamation be revoked, shall be debated in that House at the first convenient opportunity within the four sitting days next after the day the motion in that House was made.

(4) If both Houses of Parliament resolve that the proclamation be revoked, it shall cease to have effect, and sections 3, 4 and 5 shall cease to be in force until those sections are again brought into force by a further proclamation but without prejudice to the previous operation of those sections or anything duly done or suffered thereunder or any offence committed or any penalty or forfeiture or punishment incurred.

(5) Any act or thing done or authorized or any order or regulation made under the authority of this Act, shall be deemed not to be an abrogation, abridgement or infringement of any right or freedom recognized by the *Canadian Bill of Rights*.

\*Section 6 of the *War Measures Act* now reads as follows:

"The provisions of the three sections last preceding shall only be in force during war, invasion, or insurrection, real or apprehended."

In "Citizen," October 1960

## Capital Comment

# A Race Apart ... Yet Among Us!

by Anthony J. Wright

(Press Gallery, Ottawa, CCC Correspondent)

Canadians are getting restive and ashamed about the first residents of this country. Our Indians are a race apart, and yet among us.

We may learn something about what ails the Canadian Indian by following evidence given here recently before the joint committee of the Senate and House of Commons on Indian Affairs. For example, the evidence of Emile Colas, legal counsel for the Oka band of Indians, near Oka, P.A.

I would imagine we know as little about the Oka Indians as we know about the Oka Trappists. The Trappists deliberately withdrew from our noisy world and are sustaining themselves admirably on prayer and work. But the Indians are part of our world and, it appears, barely keeping body and soul together.

Mr. Colas told the joint committee that "the first settlement of Indians at Oka occurred as a result of two grants of land to the Sulpician Order on the lake of Two-Mountains in 1713 and 1735." It seems now that after long-winded legal bickering about the land, the Oka Indians are still not sure of their situation.

The Department of Citizenship said formally by letter, in May 1958: "These lands do not comprise an Indian reserve. For many years they were under the control of the priests of St. Sulpice, but were acquired by Canada to protect the interests of the Indian occupants." The department went on to tell the band that it hoped to "straighten these matters out" soon.

That was three years ago, Mr. Colas told the committee.

He spoke of "the continuous encroachment of the white man, armed with legal documents, upon the pitifully small portions of the country upon which alone the Indians were supposed to lay claim after white men, both English and French, had taken all the rest." He said that a "most acute example" of this encroachment has occurred at Oka. "Title to these lands passed from the seminary into private hands, and much of it now vests in the municipality of Oka, which intends to use them for a golf course . . . What was once reserved for Indian use and profit it now reserved for golf," he noted.

"Place yourselves in our position," he suggested to the committee . . . "Is there not a moral law as well as strict law? Is this truly fulfilling the intention of the original grant of the seignior of the lake of Two-Mountains? We are not asking that nothing

should change in two and a half centuries. We are not blindly opposing the inevitable adaptations to modern conditions that must take place. But why must these changes benefit the white man more than the Indian?

"We want to feel secure at Oka, able to develop ourselves in our own way . . . we are proud of our family life and our tribal life; we want to know that our children and our children's children will still be able to live on this land at Oka in peace with their neighbors and not constantly threatened by laws and title deeds which reduce their territory.

" . . . we see no escape from conditions of near poverty unless the government actively takes a hand in helping us to help ourselves . . . the Oka Indians, as well as the great majority of Indians across Canada, feel that the Indian Affairs branch has been created by Canada not for the protection, help and succor of the Indian but for the protection, help and succor of the Canadian against the Indian."

Mr. Colas pleaded well. Here and there he may have said things to reddens the careful ears of officialdom. It is important for the Canadian taxpayer to weigh his words.

"The Oka Indians have come to consider the Indian Affairs branch as the refuge of colonels . . . they have no preparation for the job, no interest in the work and, above all, they have a marked dislike for Indians and Indian demands. Of course there are exceptions . . . we do not want to put in this category all members of the Indian Affairs branch. The Oka Indians believe that it is about time the whole problem of Indian Affairs in Canada should be considered in the light of the 20th century.

"Indian arts and crafts should be developed in the same way as Eskimo arts and crafts have been developed in recent years . . . they should be created right on the reserve . . . by Indians . . . and not stamped 'Made in Japan'."

In one of the more eloquent parts of his testimony he told the committee: "We must give the Indians the co-operation they want, we must enjoy good relationships with the Indians and regain their confidence . . . if we cannot develop a secondary school on a reserve, we must have arrangements with the surrounding municipalities to take them into white men's schools.

" . . . We must be sure that they will not be subjected to

## Heritage and Faith

We maintain that there is no conflict between the Indian's own ancestral heritage of a peculiar art and culture and his Christian faith. On the contrary, faith elevates and ennobles his culture. Christ did not come to make the Gentile a Jew, a Roman or a Greek. Christ was concerned with the eternal verities and the manifold expression of those verities in the good, the true and the beautiful. We maintain that the Indian culture and art are mainly true, beautiful and good and we also maintain that the Indian's advancement according to the tempo of our times should not be thwarted, and everything, modern education, modern facilities, should be offered as far as and as rapidly as circumstances permit.

We only ask that as he does go forward he should not be forced to cast behind him the priceless heirloom of his culture and art.

Father C. E. Byrne, S.J., from the film "The American Stranger"; (39th Psalm: "For I am a stranger with thee and a sojourner as all my fathers were. O spare me a little that I may recover my strength.")

## Couchiching Chief Is Elected Director Of Children's Aid

Chief Ralph Bruyere of the Couchiching Band has been elected a director of the Rainy River District Children's Aid Society in northwestern Ontario.

The 34-year-old chief has taken an active interest in the affairs of his band and his new position is expected to improve working arrangements between the Society and the Indians of Rainy River.

Chief Bruyere attended Fort Frances Residential School and for the past 12 years has worked for the Minnesota and Ontario Pulp and Paper Company.

He is married and has seven children, including twins Joan and Julie. His four children of school age attend St. Francis Separate School in Fort Frances, which is an integrated school for Indians and non-Indians.

His hobbies include hunting, fishing and building household furniture.

sarcasm, to be called 'you little savages,' as they have often been called . . . if children go to school and are called savages, and are looked down upon, they come back home and start to cry and say 'I don't want to be an Indian any more' . . . We should make them feel proud to be Indians."

## Classroom Block For Cowesses IRS

Marieval, Sask. — A four-classroom building will be officially opened May 24 by Indian Affairs' chief of the Education Division, Mr. R. F. Davey of Ottawa. His Grace Archbishop M. C. O'Neil, of Regina, will bless the new building.

Three other classrooms for the junior grades have been renovated in the residential school building.

There are 132 boarders at Cowesses I.R.S., which is located in the Broadview Agency; 30 day scholars also attend this school.

Rev. Royal Carriere, O.M.I., is principal at Cowesses.

## Wins Longboat Trophy

Donald Edwards, who attends St. Mary's School in the New Westminster Agency at Mission City, won the Tom Longboat trophy for B.C. this year. He is the British Columbia Junior 119-lb. boxing champion, the Senior Buckskin champion in the 119-lb. class and the Western Canada Senior 112-lb. champion. He is a member of the St. Mary's School juvenile football team and the Fraser Valley juvenile team. He plays basketball and baseball for his school.

## Who Invented The Cree Alphabet?

James Evans, a Methodist missionary who was born in England in 1801 and came to Canada in 1823. Five years later he began teaching in an Indian mission school at Rice Lake in Lower Canada. After ordination in 1833 he was sent as a missionary to the Ojibwa Indians on the St. Clair River.

While there he published a grammar of the Ojibwa language. He was sent to the Lake Superior region in 1838 and was appointed general superintendent of all the Wesleyan Missionary Society's Indian missions in the Northwest in 1840. It was in the latter year that Evans, drawing on his earlier study of the Ojibwa language, invented the Cree syllabic alphabet which is still in use among the Cree Indians.

At Norway House, his headquarters in the Northwest, he printed with his own hands on an improvised press a Cree Syllabic Hymn Book (1841), the earliest book known to have been printed in the Canadian West.

Evans was recalled to England in 1846 but he organized the group of translators who rendered the Bible into Cree syllabic. The first edition was published in 1861, 15 years after his death, by the British and Foreign Bible Society.

(Encyclopedia Canadiana.)



## National Group Has 15 Indians On Directors' Board

The following Indians have been elected to the Board of Directors of the Indian-Eskimo Association of Canada: Mrs. M. Cantryn, President, Coqualeetza Fellowship, Vancouver; Miss Jean Cuthand, Prince Albert, Sask.; Chief Fred Greene, Shoal Lake Band, Ont.; James Wemigwans, Ottawa; Miss Maryan Oskaboos, Montreal; James Turner, Mimico, Ont.; Senator James Gladstone, Cardston, Alta.; Chief Lorenza Big Canoe, Georgina Island Reserve, Ont.; Robert Clifton, Courtney, B.C.; Dr. Gilbert C. Monture, O.B.E., Ottawa; Elliott Moses, Ohsweken, Ont.; Jean-Paul Nolet, CBC, Montreal; Chief Omer Peters, Moravian Band, Ont.; William I. C. Wuttunee, Regina, Sask.; Councillor Ralph Steinhauer, Saddle Lake Band, Broseau, Alta.

## 111 Years Old Indian Dies In Alberta

Rocky Mountain House, Alta. — John Strawberry, who was 111 years old Feb. 5, was buried April 24 in an old Indian burial ground on the banks of the Baptiste River, 40 miles northwest of here.

Mr. Strawberry, in failing health for a year, died April 23 at his one-room house on the Sunchild Reserve.

Born in the Qu'Appelle Valley north of Regina in 1850, he came to this district 100 miles southwest of Edmonton in 1855 and had been a resident of the reserve from that time.

Mr. Strawberry, a Cree described as one of the oldest persons in Canada, was the last surviving Indian to have traded furs at the Hudson's Bay Company post here. The post was abandoned in 1875.

Assiniboia Residential School in Winnipeg won the third annual All-Indian Hockey Tournament at Elphinstone, walloping Long Plains 10-1, Portage la Prairie 10-2 and the Bosco Club of Winnipeg 13-9.

The Samson and Montana Bands in Alberta have approved construction of rural electrification schemes and the work of wiring the homes of their reserves is well under way.

**THE CATHOLIC INDIAN LEAGUE OF ALBERTA** Convention will be at the Ermineskin School, Hobbema, Alberta, Monday, July 31, and Tuesday, August first, 1961.

Registration July 31 — 9.00 a.m.

## Life Traced 9,000 Years

A University of B.C. archaeologist says he has dug up evidence to prove that life existed more than 90 centuries ago in the Yale area.

Dr. Charles E. Borden said radio carbon dating of charcoal excavated last summer has set its age at more than 9,000 years.

The charcoal analyzed came from ancient Indian campfires 25 feet below the surface of the earth.

Borden said he believes further investigations will prove the theory that the first settlers in North America migrated from Asia over a land bridge between 30,000 and 40,000 years ago.

## Indian Tongue In Color Film

Quebec film producer Charles Desmarteau is undertaking a full-length color movie in which all the dialogue will be in the Indian tongue.

The film, to be completed next fall, is to be shot in Quebec with French-Canadian stars and Native extras. It will be based on the novel Ashini by Pierre Theriault, adapted for the screen by Guy Dufresne.

The novel tells the story of a group of Montagnais Indians and Desmarteau hopes to use many members of the tribe living in Quebec.

## Report Denied

The Pas, Man. — Department of Indian Affairs here have denied reports that approximately 1,000 Indian people will be moved into The Pas area.

The report circulating around The Pas last month was that 300 Moose Lake band people would be moved in here and approximately 600 from the Cedar Lake area. This report has been declared false by the Indian Department.

According to the department, the Cedar Lake band will likely be resettled somewhere on the shores of Cedar Lake and the Moose Lake band may not have to move.

## St. Michael's I.R.S. Bantams Win Nasserden Trophy

Duck Lake, Sask. — After a number of years of competing in the Saskatchewan Valley Bantam League, the boys of St. Michael's Bantam team came through with a victory on February 24, that gave them the Nasserden Trophy for 1960-61 season. They defeated Osler in this game 8-1 and on a previous game played in Duck Lake won 7-1 against Osler.

Coaches were Rev. L. Houde and Danny Keschane. The St. Michael's Bantam team won every game they played in this series.

—Mrs. B. G. Brown

## Quilting Plant

## New Industry for Standing Rock Sioux

Negotiations between the Standing Rock Sioux tribe and the Harn Corporation of Cleveland have been completed for the establishment of a quilting plant, it has been announced by the Department of the Interior.

Under terms of the agreement, the tribe will construct a factory with 25,000 square feet of floor space on tribal land at a total cost of \$200,000. The building will be leased to the Harn Corporation for 25 years with a renewal option.

Contract terms provide that preference in employment will be given to qualified members of the tribe. It is expected that the company will employ an initial work force of 25 to 30 workers, which will be expanded as demand warrants it.

The local community of McLaughlin is making the project a joint tribal-community effort by pledging to underwrite an unannounced portion of the total cost of the plant.

The Harn Corporation has a similar plant in operation on the

## Pauline Johnson Theatre Proposed

Vancouver Alderman Halford Wilson has proposed that the small civic theatre now under construction be named after Indian poetess Pauline Johnson.

Council passed his motion that the name be given consideration by any committee established to name the small theatre, being built alongside the Queen Elizabeth.

## The Assiniboines

(A reprint of Land of Nakoda)

Copies of this book by James L. Long can be purchased for \$5.00 postpaid, and autographed on request, if orders with remittance are mailed direct to J. L. Long, 1005 South Fourth Street, Hamilton, Montana, U.S.A.

Cherokee reservation in North Carolina with nearly 100 Indians on the payroll.

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